

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 2 CHATHAM-SQUARE, BY P. PRICE, AT \$2 PER ANNUM IN ADVANCE.

VOL. II.

NEW-YORK, SATURDAY, SEPTEMBER 21, 1833.

NO. 47.

Original.

## THE DESPAIRER:

A TALE—FOUNDED ON FACT.

Those who receive the consolations of the gospel of Christ into good and honest hearts, who clasp to their bosoms the full and joyful promises therein revealed, may "rejoice with joy unspeakable and full of glory." The menacing terrors of "eternal death," emanating from the lips of those who cling with a death-like grasp to a cruel and partial creed, cannot destroy their hope or poison their peace.—Their trust is in "God who is the Savior of all men, especially of those that believe." Though the afflictions and bereavements of this sublunary world may leave them like the scathed oak of the forest, and tear from them the cherished objects of their affection, speaking to them in the solemn voice of inspiration, "all flesh is grass," still they behold a "Father God, who threatens only to save, and loves when most He chides." Does sorrow assail them, threatening to deprive them of every vestige of those beams that "light up a smile in the aspect of woe"—do the darkest clouds of adversity lower about their path? they are enabled to say, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise Him for the help of his countenance." (Ps. xlii, 5.)

Alas! how different is that man who doubts the goodness and mercy of his Heavenly Father, and instead of viewing Him as his friend and benefactor, beholds a ruthless avenger, clothed in the habiliments of wrath. The writer of this article once paid a visit to a person of this stamp. When I entered his apartment, he sprang upon his feet and cast on me a wild vacant stare, like one suddenly aroused from a perturbed sleep made almost frantic by troubled dreams; or like one expecting to throw off his chains only to partake of deeper woe. His bed was one smooth flat surface, and plainly showed that his incessant tossing from side to side had given it this appearance. I spoke not, but extended my hand, which he eagerly grasped in both of his, and casting a glare of his haggard eye full in my face, I was riveted to the spot where I stood. The first words which he uttered, were, "These devils, not satisfied with knowing that they are to torment me forever, will not suffer me to be at peace a moment." I conjured him to compose himself as I motioned him to recline on his bed-side, observing that I had come to talk with him of the "grace that bringeth salvation to all men." "Salvation!" he loudly ejaculated, "talk of the salvation of Judas, and the perpetrators of the sin unto death! tell me of the redemption of the angels who are under chains of darkness, and of them who draw back unto perdition," but—Here he threw himself backward on his bed, and covered his face with both his hands.

I had previously been informed, by the wife of this unhappy man, that he would frequently start from his bed at night and hurry out of doors, with no covering but his night clothes, and thus exposed to the damps of an autumnal sky, he would wander the

fields praying and talking incoherently till constrained to return by his family. These facts together with the reception which he gave me, induced me to believe that he was laboring under a partial aberration of mind. As he lay in the position just stated, apparently sobbing with grief, I asked him if he was sensible that he had a Father in heaven? He replied, "I had a Father there, but Oh! it is too late—gone—gone—banished from His presence!" I took occasion to repeat to him my views of the character of God, as revealed in His word and works, and of the design which must attach itself to such a character in His disposal of the destinies of men.

It was near the middle of September, and the sun was fast sinking below the western horizon, gilding with his refulgent glory a cloudless sky. I could look out from the bed-room of my friend into a flourishing orchard near the house loaded with the bounties of Heaven. I heard the various songsters of the night begin their plaintive notes; saw the lowing kine slowly wending their way to their accustomed fold, and the distant trees and meadow glowing in golden splendor. I could hardly avoid exclaiming, surely "all thy works praise thee O Lord." This should draw forth gratitude and praise and adoration from even a stoic.

While viewing this scene and contemplating the manifold blessings of the Great Parent of the universe, I enlarged upon the love of God manifested towards His creatures. I endeavored to convince the despondent man that God was his Father, as well as the Father of those who are "reaping congenial joys in the fields of the blest." Alas! alas! he cried, there is no love to those whose day of grace is over. Judas is in hell, and if there be a second, I am he; he was lost, lost! Oh that word lost—the son of perdition! I remarked that Jesus came into the world to seek and to save that which was lost, and that he would not see of the travail of his soul and be satisfied, till every son of Adam was saved from the pollutions of sin and brought to the enjoyment of holiness and happiness in heaven; that the promises of his gospel were such as to afford us the cheering assurance that in the dispensation of the fullness of times, God would gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him."

"All saved? said he, Judas saved?" and raising his hand at full length, then smiting his breast he exclaimed, "he went to his own place." I assured him that there was nothing said in the history of Judas showing that the phrase "his own place" means an "endless hell," and that some learned commentators declare that these words were spoken of Matthias instead of Judas, signifying the place in the apostolate vacated by Judas. I also remarked it was asserted on respectable authority that Judas did not kill himself, but died of excessive grief for his great transgression, and the scriptures inform us he repented, and returned the price of blood, bearing testimony to the innocence of Jesus. John, the beloved disciple, probably knew all about the manner of his death, and was acquainted with the nature of his crime. He tells us that the blood of Christ

cleanseth from all sin. If John had believed that Judas' case was beyond the reach of mercy, he would in all probability have reserved this awful sin; and had the apostles who went about preaching repentance and the remission of sins, after Judas' death, believed as many preachers now do concerning the traitor, they no doubt would frequently have mentioned his hopeless case to "awaken sinners."

My friend, said I, you speak of your day of grace being over. There is nothing in the scriptures to justify such a sentiment; there is no instance in the divine record where any have made it impossible for God to save them in His own appointed way. We the creatures of the Almighty are the subjects of his grace at all times. "God is love," and it is a false notion that He will act towards us in any period of our existence contrary to this heavenly principle. It is not more absurd to say that a man can sin away God's power and wisdom, yea his very existence, than it is to affirm that he can extinguish His grace, by sinning. Paul does not say that sin closed up the fountain of God's grace, but "where sin abounded grace did much more abound," and it is this, my dear friend, this unbounded grace and mercy, flowing from the river of God, that shall water and replenish all the nations of the earth, and bring every wanderer home to the fold of our great Bishop and shepherd. I bade my friend farewell, exhorting him to trust in God for strength and salvation, promising to make him another visit soon.

B. B. H.

(To be continued.)

Original.

## CHARACTER OF GOD.

On scarcely any subject have we made greater mistakes than on the character of God. It is extremely difficult, notwithstanding all the exhibitions of Divine Mercy which the Lord of the universe has made, to convince mankind that he is their Friend and Benefactor. We have sometimes thought, that if God had no other end than to convince the world of his goodness, that he could hardly have done more than what he has in creation. We are not certain but what this may have been the great object in bringing worlds into being. We cannot fathom all his purposes. If we could, we should be equal to him in knowledge. Enough is manifested to show that he is a benevolent being.

Though he has done every thing for our comfort, though he has unsolicited given us the present existence, and promised another, yet we constantly hesitate to place confidence in him. We think something must be done to appease his wrath. We labor under some of the erroneous impressions which troubled Jacob, when Esau was coming to meet him. He supposed that his brother was his enemy, while all the time he was his best friend. He even prayed that he might escape his brother's wrath.—"Deliver me, I pray thee, from the hand of my brother, for I fear lest he will come and smite me, and the mother with the children." Such is the prayer now of most people. They think if they could be delivered from the hand of God, they should be safe. As they cannot go where he is not, and as there is no probabi-



lity of getting out of his hands, they then take the course adopted by the patriarch. He found he must meet his brother, and he therefore resolved to flatter his disposition, and render him propitious by a valuable present. He takes a large portion of his flock, and directs his servants to present it to his brother Esau, and then says, "It will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." Poor deluded man! He was not only alarmed for his own safety, but also for the safety of his wife and children. So with many professing christians. Even when they have hopes for themselves they are not sure of the safety of their families. Jacob knew his family had not offended Esau, but yet he was afraid on account of what he had done himself. Now what will convince Jacob of his error? Certainly not an exhibition of wrath; for this would only deepen the erroneous impressions which he already entertains. Plainly, there is nothing wanting now but a manifestation of love. Now suppose a Mediator should undertake to effect a reconciliation here? What step ought he to take? Would he reconcile Jacob to his brother by displaying him as an angry being? Certainly not. Jacob must now be convinced that his brother loves him. Only one party is unreconciled. Jacob sees his brother coming. We can almost see his pale countenance and trembling limbs. But how great his mistake! Esau ran to meet him, and embraced him, and fell on his neck, and kissed him and they wept.—What a beautiful exhibition of loving kindness. Here, reader, learn the character of thy heavenly Father, and learn, too, the object for which his son was sent into the world. God has always been reconciled. Amidst all the changes of man, neither his virtues nor his sins have moved Him. God is in Christ reconciling the world to himself. Know then that he has no wrath. He desires the happiness of creation, and possessing ample means, will effect the object. We believe in due time all our mistakes will be corrected. God will continually display his love till all hearts are moved, till every knee bows, and every tongue is vocal with his praise. Then, and not till then, will men see the folly of all their attempts to appease him. Let us remember that he "showed us what is good, which is to do justly, love mercy, and walk humbly with him." By the practice of such virtues, that peace will be enjoyed which, "passeth understanding." C. S.

Original.

## OUR FATHER.

There is no word in our language, the signification of which may be so readily and universally understood, as that which expresses the parental relation; and all persons can infer, either from their own experience or observation, that it comprehends the strongest and the tenderest, as well as the most influential of human ties. It carries the memory back to years of infancy, when by a series of kind offices a helpless being was nurtured into the vigor of manhood and the maturity of intellectual power. It speaks of the unsleeping eye that watched the frail life of one who could not then, and might never, duly appreciate that solicitude. It tells of a thousand anxieties, a thousand nameless attentions, bestowed upon one whose existence might prove a bane, as well as a blessing, to the fond heart which was cherishing it with the purest and most undying of human affections.

The love of a good parent is never withdrawn from the child. In whatever circumstances the child may be, whether stricken by bodily infirmity, or weighed down by the press of sorrow, or straying in the ways of sin, that holy light, burns on, in affliction to soothe, in error to cor-

rect, and guide the wanderer, if possible, home to virtue and permanent peace. It is the Father who protects in infancy, the Father who corrects the errors of youth, and the wisdom of the Father which counsels and sustains in after years.

Jesus Christ taught his disciples, and through them all future generations, to look upon God as a Father, and as such to address to him their petitions. He taught them to mingle filial fear, and confiding love, in the worship of their all-powerful Creator. He knew the frailty of human nature, and that temptations would assail, at every assailable point, and to what could the tried spirit turn for strength, or the penitent one for pardon, so readily as to a Father's love? He knew the objects around which the heart naturally clings are as fleeting as the morning dew—and when they had perished, on what could the desolate spirit lean for consolation, so soothingly as on a Father's love? By representing God as the Father of his creation, Christ evidently intended to convey the idea, not only of a creator and preserver, but of a being who would correct every error, who would chasten as long as chastening was needed to amend, and all whose mysterious dealings were dictated by the same benevolence as those which were more apparently blessings.

"Our Father" is the language of revelation, and "Our Father" is the silent but emphatic language of nature. From all created things there arises a voice that tells of Infinite Wisdom, Infinite Power, and Infinite Love. And another voice within the mind, the "still small voice" of reason, whispers, *that as God is now*, so will he be throughout eternity; *as he is here*, so will he be wherever his creative power is manifested, and that love will never cease its operations until sin and sorrow shall become extinct.

This is indeed a sweet, ennobling faith. Well might the advent of him who came to promulgate it, be celebrated with the triumphant song of "*Glory to God in the highest:*" for of all systems of belief, *this alone* can take from death its sting, and from the grave its victory. *This alone*, when the withering blast of sorrow has passed over the earthly bloom and beauty of existence, can lead the afflicted one "through the green pastures" and "beside the still waters" of a heavenly trust. And to those who have not yet known care, this faith gives additional joy. To them there is a deeper and holier beauty investing the natural world. The landscape wears a serenest loveliness, and the leaf and flower have a more delicate beauty in their minute pencillings. And those scenes where nature seems to exult in wild and fearful grandeur, have amid their awful sublimity a lesson of thanksgiving and praise.

And this Faith, in itself so grand, so beautiful, so elevating, and so consoling, is by many shunned, through fear of its demoralizing consequences; and by many from a motive still more humiliating and unworthy, a desire of popularity. But it has, also, a large and daily increasing list of supporters. Happy those in whose hearts it is ever present, and over whose lives it exerts a lively and unabating influence. They follow cheerfully wherever their Father leads, through joy and affliction, always bearing in mind that,

"By the lights and clouds thro' which their path-way lies,  
By the glory and the grief alike, they are training for the skies." AMY.

## GOOD ADVICE.

The following appropriate remarks are the closing part of a Farewell Sermon, by Br. George Messenger, jr. delivered to the Society in Salisbury, N. Y. Jan. 15, 1832.

When you have obtained a minister, let me entreat you to encourage him by every proper

means. If he be faithful, he has a right to expect the countenance and support of his people. Many are the anxieties, perplexities and troubles of a faithful gospel minister, particularly when he is obliged to struggle with poverty, instead of receiving a competent support—when he meets with cool indifference instead of zeal, with neglect instead of affectionate attention, and when he witnesses discord, enmity and contention among brethren, instead of unity, amity, peace and love. When this is the case, if his heart be endowed with but a common degree of sensibility, it fails within him, and he is sorrowful and discouraged. Be entreated, then, when God, in his good providence, shall send you a faithful minister, to sustain him with due encouragement. It is highly important you should attend his meetings, for it is useless to have a minister unless you go to hear him preach. A neglect of this kind, will have a tendency to discourage him, and bring into disrepute the cause you delight to encourage and honor.

A little resolution will enable you to overcome trifling hindrances, remove excuses, and surmount every ordinary obstacle; and habit will render the duty delightful and easy. May you never, by mere curiosity, be induced to leave your own place of worship for another.—That person who will voluntarily forsake the society of his friends for that of opposers, is not to be trusted as a faithful brother. For be assured, if the sacred obligations of religion are not binding upon him, no others are. There are persons now present, who, during the time I have preached with you, have never been unnecessarily absent from our meetings; such are valuable members of society. They have been reproached for their steadfastness, and reviled for their integrity; but they have been faithful, they are now respected, and even the opposers of our doctrine respect them for their consistency. May this encourage the wavering, and be a lesson to others. Consistency is a precious jewel. Is it consistent for any one to encourage and support what he believes is false, and thus discourage what he believes is true? Is not any one who does so, a traitor to those who believe as he does, and a hypocrite before God and all men? Perhaps you may be urged to support what you believe is false; if so, as a friend and brother, let me request you never to comply with such entreaties. Limitarians will not support Universalism. Why, then, should Universalists support Limitarianism? Let all support, honestly and independently, those sentiments and that religion which they believe originated in heaven, and never, through motives of secular interest or popularity, support what they believe is erroneous. In a word, may you all be sincere and good Christians. Be not weary in well doing, and let nothing discourage you. After you have all spent a long, useful and happy life, may you lie peacefully down upon the bed of death, and be lamented by those you leave behind. May your surviving offspring, after having watered your graves with the tears of affection, long live in the peaceful sunshine of life. May my successor in the ministry be abundantly qualified to build you up in divine things; may he come to you with the fulness of the blessing of the Gospel of Christ; and may the tears of joy moisten your eyes, while he shall proclaim to you the glad tidings of infinite love and immortal joy.—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." Fathers and mothers, brothers and sisters, old and young, neighbors and friends, I bid you all an affectionate farewell. And if an all-wise Providence has designed that we shall never meet in time, let us fondly hope that we shall



meet in that happy clime, where immortal spirits reign, and where friends will never more be called to bid adieu, and say to each other, FAREWELL! Amen.

#### DR. CLARKE AND UNIVERSALISM.

It has long been a matter of public remark, that the erudite Dr. Adam Clarke has left on record many weighty and substantial arguments in favor of the doctrine of Universal Salvation. And Universalists themselves, often find as strong and convincing proofs adduced in favor of the doctrine they advocate, among his voluminous writings, as can be found in almost any writings extant. And how a man of his professed candor, sober reflection, and patient, diligent research should be so biassed by sectarian influence and educational prejudice, as not to perceive the force of his own reasoning; and notwithstanding all he has said in support of the final holiness and happiness of the human race, should still adhere to the doctrine of endless misery, is somewhat singular; but shows conclusively, how much the opinions of men may be governed by preconceived notions of things.

The following we extract from his dissertation on the being of a God, as an example of his argumentative reasoning in favor of Universalism:—

"God is a Being of infinite goodness, wisdom, mercy, justice and truth; and all other perfections which become the Framers and the Governor of the Universe. Goodness consists in being pleased with communicating happiness to others.—Wisdom in making a right or beneficent use of knowledge or power: for no being, however intelligent or powerful, is said to act wisely, but that which makes a good or beneficent use of knowledge and power. Hence, wisdom and goodness must be conjoined, to make any act of power perfect. As He is wise, He knows what is best to be done; powerful he can do it, good he will do it. For His power and wisdom being infinite, He cannot be prevented by any outward cause: His nature being essentially good, He can have no opposition from within."

"As all things are intimately known to God; He must know wherein their happiness consists; and may from his goodness, be expected to make every provision for that happiness. Every sentient creature is capable of happiness or misery. No creature can choose a state of misery for itself, because no creature can desire to be unhappy. And if any thing could choose that state for another, he must be led to it by some motive which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other, will contribute to his own happiness. None of these can exist in God, the Creator; consequently, He must be supposed to have made man for happiness. His counsels never change; and therefore when man had fallen, He provided him a Savior; this might be naturally expected from His infinite benevolence."

What could be more conclusive than this?—The Dr. says, 'that the attributes of the Deity prove, that it is His nature to communicate happiness, and that consequently it must be supposed, that he made man for the enjoyment of it. This was the design in the creation.' And to put the matter beyond a question, he goes on to show, that the sin of the creature did not prevent that design from being carried into execution. For he says, 'God's counsels never change; and therefore when man had fallen He provided him a Savior,' &c. Now kind reader, if it be the nature of the Deity 'to communicate good'; and 'God's counsels never change,' so that he will be disposed to communicate good, will not the greatest possible sum of happiness be eventually enjoyed by the intellectu-

al creation, they are susceptible of realizing?—It will not answer to say, that the object and design of the Creator in the creation are over-come and rendered abortive by aught that the creature has done: for the Dr. says, 'God is not only wise, and knows what is best to be done, but he is powerful, and can do it, good, and He will do it.' Nay, 'His power and wisdom being infinite, He cannot, be prevented by any outward cause.' Besides, look at what he says in relation to making a creature miserable. On this subject he remarks, 'If any being could choose a state of misery for another, he must be led to it by some motive, which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness. None of these can exist in God the Creator;' from which he reasonably concludes God can have no motive to make a creature miserable. Neither will it answer to say, that, even rejecting the Savior provided, will subject the creature to the endless wrath and hatred of God, or prevent his coming to the enjoyment of bliss. For the Dr. says, 'God's counsels never change;' and hence He must ever be inclined to communicate happiness. Moreover, he affirms, 'it may be expected from His goodness, that He will make every provision for that happiness.'

Indeed, the sum and substance of the whole course of reasoning in the paragraph before us, is, that God is Supreme benevolence in character, and must consequently be disposed to communicate happiness—that as He created man under motives of good, according to the predominant attribute of the Divine Mind, (for He could have had no other motive,) He must have given existence with a view to his everlasting well being, and being infinite in wisdom and omnipotent in power, nothing can prevent his bringing to pass whatever he has designed. Will our Arminian Brethren think of these things?—*Religious Inquirer.*

#### RELIGIOUS ZEAL.

"It is good to be zealously affected, always in a good thing."

Genuine religious zeal will show itself by religious acts. These are numerous and important. The business of a christian may, however, be summed up in two particulars, namely to be good and to do good: and the latter evidently depends upon, and is the effect of the former. If a person possesses the principle of goodness, or of true religion, warm and glowing in his heart, it will manifest itself by corresponding acts of religious devotion, and of christian charity and benevolence.

1st. Religious devotion. We shall not here speak of the secret and devout emotions of the mind; for the possession of a truly religious principle implies a holy reverence for the supreme Being, a consciousness of his constant presence every where, and of his providential and gracious care. This leads to an humble trust and confidence in the divine goodness; and patient resignation to the divine dispensations, in the full persuasion that they are all ordered and governed in infinite wisdom and benevolence.

But we now speak of that kind of religious devotion which is of a public and social character, and which is therefore calculated to have a salutary influence upon others, as well as upon ourselves. Of this kind are the several religious acts of public worship. He must have a very small share of religious zeal, who constantly or habitually neglects the devotions of the christian sanctuary. David says, 'I was glad when they said unto me, Let us go into the house of the Lord.' "O worship the Lord in the beauty of holiness."

We should conscientiously attend public worship, both as a duty and a privilege.

It is the duty of all men to worship God. This few will deny, and certainly no christian. "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

There are indeed many sorts of professedly devotional exercises, on which we cannot advise christians to attend. We believe them neither commanded nor warranted by scripture precept nor example. The disorders, extravagance, and boisterous fanaticism which prevail, and are encouraged at some religious meetings, exhibit, in our estimation, no trait of that worship of the Lord which is, and which always should be, in the beauty of holiness.

That such disorders and wild enthusiasm are often displayed at what are called camp, and protracted meetings, is too well known to require proof: and that they are a violation of the devout reverence and sober decorum, which should always characterise christian worship, is obvious to the well informed, the reflecting and judicious of all denominations. We feel fully authorised in making the comparison between such fanatical exhibitions, and the worship of Baal, which was so justly and sarcastically reproved by the prophet Elijah, "Cry aloud; for he is a god: either he is taking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

But upon the worship of God, at the appropriate seasons, solemnly and reverently conducted, it is the duty of all christians to attend, nor should trifling inconveniences prevent them from thus "assembling themselves together." And by habitual and devout attendance upon public worship, such religious services become more and more desirable and delightful, so that they are regarded, not merely as a duty but a privilege and pleasure. So David considered the worship of the sanctuary, when he said, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness."

Of all professing christians Universalists ought to be the most constant and the most devout in their attendance upon the public worship of God; and those are unworthy of the name, who wilfully or carelessly neglect it; for they profess to believe in a God of infinite love and goodness whose tender mercies are over all his works, whose service is perfect freedom, who is their heavenly Father, and their almighty and unchanging Friend. be ye therefore, brethren, "zealously affected always, in this good thing."—*Christian Pilot.*

#### OHIO ASSOCIATION.

This body was formed at Belpre, on the first day of June. Br. T. Strong Moderator. Brs. F. H. Johnson and Wm. Pitt Putnam, Clerks. Ordination was conferred on Br. J. Tuttle. A Constitution was framed and adopted by the Convention, six sermons were delivered on the occasion, by the following brethren—W. H. Jolly, T. Strong, and A. A. Davis. The Circular Letter was written by Br. Wm. Pitt Putnam of Belpre. Adjourned to meet at Watertown on the first Saturday and Sunday in June 1834.

#### CONNECTICUT CONVENTION OF UNIVERSALISTS.

This body will meet in Danbury, on the second Wednesday in October next.

Ministering Brethren are respectfully solicited to attend.

We would take also this opportunity to request the Societies and Churches in this State, to appoint in season, delegates to the Convention. We hope our brethren will not be remiss in this matter.

It is expected that the new Universalist meeting house recently erected in Danbury will be dedicated on the occasion, and probably a pastor installed over the Society.—*Religious Inquirer.*



## IMMORTALITY.

I have thus endeavored to show, that our nature the more it is inquired into, discovers more clearly the impress of immortality. I do not mean that this evidence supercedes all other. From its very nature, it can only be understood thoroughly by improved and purified minds.—The proof of immortality which is suited to all understandings is found in the gospel, sealed by the blood, and confirmed by the resurrection of Christ. But this, I think, is made more expressive by a demonstration of its harmony with the teachings of nature. To me, nature and revelation speak with one voice, on the great theme of man's future being. Let not their joint witness be unheard.

How full, how bright, are the evidences of this grand truth. How weak are the common arguments which scepticism array against it. To me, there is but one objection against immortality, if objection it may be called, and this arises from the very greatness of the truth. My mind sometimes sinks under its weight—is lost in its immensity. I scarcely dare believe that such a good is placed within my reach. When I think of myself as existing through all future ages, as surviving this earth and that sky, as exempted from every imperfection and error of my present being, as clothed with an angel's glory, as comprehending with my intellect and embracing with my affections an extent of creation, compared with which the earth is a point; when I think of myself as forming friendships with innumerable beings of rich and various intellect, and of the noblest virtue, as introduced to the society of heaven, as meeting there the great and excellent of whom I have read in history, as joined with "the just made perfect," in an everlasting ministry of benevolence, as conversing with Jesus Christ, with the familiarity of friendship, and especially as having an immediate intercourse with God, such as the closest intimacies of earth clearly shadow forth; when this thought of my future being comes to me, while I hope, I also fear; the blessedness seems too great; the consciousness of present weakness and unworthiness is almost too strong for hope. But when in this frame of mind, I look around on the creation, and see the marks of omnipotent goodness, to which nothing is impossible, and from which every thing may be hoped—when I see around me the proofs of an infinite Father, who must desire the perpetual progress of his intellectual offspring—when I look next at the human mind, and see what powers a few years have unfolded, and discern in it the capacity of everlasting improvement; and especially when I look at Jesus the conqueror of death, the heir of immortality, who has gone as the preserver of mankind, into the mansions of light and purity, I can and do admit the almost overpowering thought of the everlasting life, growth, and felicity of the human soul.

Dr. Channing.

## TIME'S CHANGES.

If the beauties of the year are so fading, and its bounties so soon perish; if the loveliest scenes of nature lose their power to charm, and a few revolving years break the spell that bind us to those whom we love best; if the very figure of the earth is changed by its own convulsions; if the form of human governments and the monuments of human power and skill cannot endure; if even the religions that predominate in one age are exploded in another; if nothing on the earth beneath, or the waters under the earth, preserves its form unchanged, what is there that remains forever the same? What is there over which autumnal winds and wintry frosts have no power? What that does not pass away, while we are contending with wayward fortune, or struggling with calamity?

What that is proof against the fluctuations of human opinion, and the might of the ocean's waves, and the convulsions by which mountains are heaved up from the abyss, or thrown from their deep foundations?

It is God by whom these mighty works are done, by whose hand this great globe was first moulded, and has ever since been fashioned according to his will. Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary?—Pierpont.

## FABLE.

BY J. R. FAULDING.

*The drop of water, the brook, the river and the ocean.*—A drop of water, that sparkled like a jewel in the sun, once fell from the clouds, into a little mountain-stream, and, ere it lost its identity, exclaimed, in all the anguish of dissolution, "Alas! what a catastrophe—I am swallowed up in immensity." The little stream laughed, as it leaped down the mountain side, at the lamentation of such an insignificant thing as a drop of water, and, vain of its consequence, continued brawling its crystal way, in all the pride of conscious superiority, until, at length, with a sudden plunge, it fell headlong into a mighty river, and, like the drop of water, was lost in a moment, crying out, in its last agonies, "Oh, fate! who would have thought a brook of my size could be swallowed so easily?" The river murmured its contempt for the little foolish stream, and continued its course, gathering strength and pride, breaking through mountains, tearing the rocks from their seats, and coursing, in a thousand graceful meanders, through flowery meadows, until it found its way to the vast and melancholy ocean, in whose boundless waste it lost its being, like the drop of water, and the little mountain stream. "Is it possible," exclaimed the mighty river, "that I have been thus collecting tribute from half a world, only to become nothing at last?"

'Tis thus with thee, oh man! Thou beginnest in insignificance, like the drop of water; thou becomest a laughing, leaping, brawling thing, like the brook; thou waxest proud and great, like the mighty river; and ere thou canst say, in the vanity of thy heart, "What an illustrious mortal am I," thou art lost in eternity.—*American Monthly Magazine.*

## DOVER STONE CHURCH.

[The following description of the great natural curiosity at Dover Plains, known as the Stone Church, is given by a correspondent of the New-York Evening Post. Mr. Perry, proprietor of the Stone Church Hotel, (alluded to in the article) informs us that there were about eleven hundred visitors to the place, from June 1st, to Dec. 1st, 1832, and that the number has considerably increased, thus far, the present season. From the description, we should think it would richly repay a visit to the place, by those who have leisure to make it. P.]

It was not until a recent sojourn in the county of Dutchess, that I heard of the Dover Stone Church, and from the description I received, soon resolved to make it a visit, though I was then at a distance from it. Nor were my expectations, which had been greatly elevated, disappointed in the least upon arriving there, except that the sublimity of the scene far surpassed the ideas I had formed. My greatest surprise was, that an object so truly worthy the attention of the curious, should have been suffered to remain so long comparatively unknown. This great work of nature is situated in the immediate vicinity of the delightful little village of Dover Plains, about twenty five miles east of Poughkeepsie, from which place there is an

excellent turnpike leading through a most picturesque section of the country.

The Stone Church consists of a fissure in the rock, on a declivity of the mountain, and near its base, through which passes a rippling streamlet, which, in its passage down until it reaches the ground work or floor of the Church, forms numerous and extensive cascades, some of thirty feet in height, and from ten to fifteen in breadth. This current has been looked upon as the great architect of the work. The opening, though so narrow at the top, as to appear almost closed, gradually widens to its base so that it forms a vast arch of very considerable regularity, of perhaps twenty feet span and upwards. Its greatest depth is probably two hundred feet, and the inner or principle apartment (it being divided into two spacious halls) is about seventy feet in length, and is well lighted and aired from above. The antechamber, as it may be termed, or hall of entrance, is separated from the Church by a huge mass of rock which has detached itself from the side or roof, and is aptly styled the pulpit. The view is well fitted to inspire feelings of devotion. The heart, touched by the religious gloom and sublimity of the place, acknowledges the power of the Creator, and rises in admiration of his works.

Upon leaving the church we bent our way for about a mile to the southeast, where in a hollow of the mountain are to be seen a number of very beautiful natural wells, of various sizes, and depths, and of astonishing regularity of form, appearing almost to display the hand of art in describing their periphery. Many of these are accessible, and on our descent we were met by a gentleman with a fishing rod, who informed us that in some of these he found very excellent sport. As you ascend the mountain, the wells are seen at greater depths, until they attain to several hundred feet below the surface. The verge is well guarded by fallen trees and sapling rails, so that the sight may be enjoyed without the least degree of danger. Between the wells are large cascades, which add greatly to the grandeur of the scene, the foaming torrents of which afford a beautiful and striking contrast with the crystal clearness of the wells beneath. Here, as at the Church, are found upon the fallen trees the records of the visitor, where, having inscribed our own also, we returned to the Stone Church Hotel, situated about a hundred rods from the Church, where we partook of an excellent repast furnished by the enterprising proprietor, Mr. Perry, whose gentlemanly manners, together with the pains he has been at to render a visit to Dover agreeable and interesting, entitle him at least to this passing notice.

A view of the entrance to the Stone Church was taken a few years since by an artist of this city, and a lithographic impression taken therefrom, a copy of which may be seen in the window of Mr. T. J. Crowen's bookstore, No. 237 Bleecker-street, a few doors above Carmine street.

I should have mentioned that at the further extremity of the church is a magnificent waterfall, over which you may ascend by means of an artificial stair-case to the height of forty or fifty feet, and that in the sides of the same are extensive ledges into which the spectator may place himself as in a gallery, so that the arrangement of the place naturally suggests the idea of a church, or place of worship.

Every virtuous action is accompanied with an inward satisfaction; every criminal action with chagrin and remorse. The mind acknowledges without shame, its repugnance to such or such propositions, although there is neither virtue nor vice in the belief or disbelief of them.



## CHRISTIAN MESSENGER

EDITED BY T. J. SAWYER AND V. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, SEPTEMBER 21, 1833.

## RELIGIOUS SERVICES

In the Orchard-st. and Greenwich Churches, will hereafter commence at *half past ten* in the morning, *three* in the afternoon, and at *half past seven* in the evening.

## ORCHARD-ST. CHURCH.

The subject of discourse in this Church next Sabbath, (to-morrow) evening, will be Acts xvi, 30, "What must I do to be saved?" Preacher Mr. Morse.

## GREENWICH CHURCH.

The subject of discourse in this Church next Sabbath, (to-morrow) evening, by particular request, will be Matt. xxv, 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Preacher Mr. Sawyer.

## PHILADELPHIA ASSOCIATION.

The Philadelphia Association of Universalists stands adjourned to meet at Allentown, Lehigh Co. Pa. on Wednesday, October 2d, ensuing, to continue in session two days. Brethren in the faith of the gospel are affectionately invited to attend.

ABEL C. THOMAS,  
Standing Clerk.

## IF MONEY

We dislike *dunning* very much, but we want money, and as we have little reliance now save on our accounts, we are impelled to it, disagreeable as it is. The amounts due us from each individual are trifling in themselves, but collectively, are all-sufficient for our present necessities. We have worked hard and hazarded much to earn them, and it is just that we should have them. We know with single subscribers, and those at a distance, and under various circumstances, it may not always be convenient to pay at precise periods. It may be difficult in getting the right kind of money. Opportunities may present, in prospect, of private conveyance, whereby risk and expense may be avoided, which afford reasonable excuses for delay—sometimes perhaps, for the best part of a year; and to such we can only say, remember as the first convenient opportunity—(within a reasonable time we mean.) But there is another class, who, we fear, think little of convenient times and seasons of payment. It is *unreasonable and unjust* that a publisher should be expected to furnish his paper year after year, without remuneration, or what amounts to the same, that people should continue to take it year after year, under fair promises, without making any compensation therefor.

We have not many, we hope, who cannot render reasonable excuses for their delay, but whatever number there may be of this class, they are just so many more than we ought to have; and if there are not some redeeming qualities speedily exhibited, (in the course of this volume) we must strike them from our list, and adopt other measures of obtaining our dues. Few, we believe, who have the interest of Universalism at heart, will complain of severity in this. They can readily see, that if we are engaged in a worthy cause, a more effectual way could not be adopted, of paralyzing our usefulness, than in giving us a list of subscribers, who never pay. We hope the subject will be attended to immediately, by those concerned. We shall furnish no paper, after

the 1st No. of the 3d vol. to any individual who is owing for the 1st and 2d vol. unless a satisfactory explanation takes place, by the close of the present vol. This measure is absolutely necessary for the well being of the establishment—with its present limited list, at all events.

## N. Y. CHRISTIAN INTELLIGENCER.

I regret that circumstances have hitherto prevented me from paying that attention to the editors of this paper, which a sense of duty to myself and to the denomination of which I am a member, imperiously requires. A full statement of the case, with such remarks as may be called for, may be expected in the next number of the Messenger.

Perhaps it is as well, on the whole, that the delay has been unavoidable. Space is thus given for repentance. When those editors have had sufficient time to allow their wrath to cool, and have enjoyed leisure for reflection, they may see the error of their ways, and make such public acknowledgments as their manifestly anti-christian conduct requires at their hands

A. C. T.

## AMERICAN SUNDAY SCHOOL UNION.

Through the attention of some one, unknown to us, we have received by way of the Post Office, a copy of the Ninth Annual Report of the American Sunday School Union, with the proceedings of the Society at their Ninth Anniversary in May 1833.—The Constitution of the Union, which is inserted in the pamphlet, appears to be marked for publication. We have not the least objection to gratify the wishes of the individual communicating the same, whoever he may be, notwithstanding we disapprove of the objects and measures of the "Union" in toto. As the Constitution, however, partakes of the general features of such instruments, in form and arrangement, it is not essential that we give more than a summary.

Art. 1st, is as follows. "This Society shall be known by the name of the 'American Sunday-school Union.'—Its objects are to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's day—to disseminate useful information—circulate moral and religious publications in every part of the land, and to endeavor to plant Sunday-school wherever there is a population."

Art. 2d, provides that each annual Subscriber of \$3, shall be a member. \$30, (as usual) constituting a life member. Auxiliary societies are privileged to purchase Books at the reduced prices. Art. 3d, that the funds shall be under the direction of a Board, consisting of a President, Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer and Thirty-six Managers, twenty-four of whom shall reside in Philadelphia or vicinity.—Art. 4th, that the officers and managers shall be laymen. Art. 5th, that the managers shall annually elect all officers, fill all vacancies, make their own by-laws, publish books, periodicals and tracts, as they may deem expedient, and adopt measures at their discretion, to promote the objects of the Association. Art. 6th, that the annual meetings shall be held in Philadelphia, on the first Tuesday after the 20th, May, at which previous proceedings shall be reported, accounts be presented and managers chosen. If a quorum, (15 in number) is not present, the election shall take place at the next meeting, in which a quorum appears. Managers to remain in office till new ones are chosen. Art. 7th, that special meetings may be called by the President or Vice Presidents, on the request of six managers at three days public notice. Art. 8th, that officers of Auxiliary Sunday School Unions and Clergymen whose schools are attached to it, shall have the privilege of attending stated meetings. Art. 9th, that no alteration shall take place in the constitution unless proposed in writing at least three months previous to its adoption, and shall be approved by two-thirds of a meeting duly notified. This is the

substance of the constitution. We have not room to copy it in form, and indeed it is not necessary.

After complying thus far with the wishes of the individual, or individuals, to whom we are indebted for it, we may be allowed to give it a passing notice. In the proceedings, special attention was given to the "new" measure of changing the character of our national celebrations—of doing away with those customs of observing our national jubilee sanctioned by years, and hallowed too by the precept and example of those who fought and bled in the desperate struggle which secured us the privilege of observing the day, in any form. Of this measure, and of the powerful and simultaneous efforts of its friends to have the day universally observed in Sunday School exercises, our readers are already aware.

A Mr. Wm. Jessup, of Montrose, Pa. offered a resolution, setting forth "that the 'evangelical' churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need and are willing to receive it," &c. The "evangelical" churches, in their way of thinking, may be readily understood. They are those, and those only, who believe in the comforting and purifying doctrine of *endless misery*. The "suitable religious instruction," is that which brings, like an ice-bolt to the heart, the awful assurance that by far the greatest proportion of our race must inevitably sink forever in unutterable woe.

The following is the introductory paragraph of the Report.

"Whenever the American Sunday-school Union accomplishes the purpose for which it was instituted, the children in all our land will read intelligently; they will have the free use of good books, adapted to their wants and capacities; and they will enjoy the council and friendship of the wise and good, in the emergencies and perils of life. The most cursory review of our history shows that this is not only a probable, but a necessary result, requiring only that the simple principles of the institution should be fully carried out."

The purposes and principles of the S. S. Union, alluded to as above, may be easily inferred from the following extracts from a subsequent part of the Report.

"\* \* \* We shall hope that on Thursday, the 4th day of July next, [now last] every neighborhood in our land, where there is physical strength enough on the side of Sunday-schools to do it, will be thoroughly explored; and may the providence and grace of God so favor the measure, that the sun of that day shall not go down upon a single dwelling in the United States in which the voice of a kind, judicious, Christian friend has not been heard, inviting every suitable subject of Sunday-school instruction to repair to the place where it may be had freely, as the gift of God, without money and without price."

"\* \* \* We shall throw upon the church of Christ in the nineteenth century—emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear, service and glory of God shall be improved or lost."

"Ought not the influence of the American people, and especially the American church, to be more widely felt by the nations of the earth? A restless spirit of inquiry; a desire for knowledge and liberty, are awakened, and are gaining strength in every part of the world. As ancient habits and associations are broken up, new wants and new facilities for supplying them are disclosed."

"To meet this new combination of circumstances, the only adequate agency to which we can resort is the Christian education of the world in



its childhood;—the universal and simultaneous training of the bodies, minds, and hearts of children, every where, to the service of the Lord Jesus Christ, and of course to the most efficient service of mankind, savage and civilized, heathen and Christian; and no agency for this purpose has yet been given to man which may be compared with a good Sunday-school."

The purpose then of the Sunday School Union, is "to have every neighborhood in our land, where there is PHYSICAL STRENGTH enough on the side of Sunday Schools, THOROUGHLY EXPLORED" for subjects of Sunday School Instruction—to "train up a whole generation in the fear, service and glory of God," and the only "adequate agency" which their principles can recognize, to effect the latter, is "the Christian education of the world in its childhood—the universal and simultaneous training of the bodies, MINDS and hearts of children, every where, to the service of the Lord Jesus Christ;" and the nature of this "service" to the Lord Jesus, they must define too, as also the character of this "Christian education."

The "sun" of the last anniversary of our nation's birth, they fondly hoped, would not go down upon a single dwelling, in the United States, that had not been "thoroughly explored" by their agents, and "every suitable subject of Sunday School Instruction" had been secured, as far as possible, under their control and influence. And to show the power they have already obtained, and the facilities they possess of still extending it, we need only quote the following from the report:

"During the nine years which are this day completed, there have been established in connexion with our society, or by its direct agency, not less than 14,550 schools; in which 109,000 teachers have labored gratuitously, and in many cases at the sacrifice of health and even life, in the instruction of 760,000 scholars."

Here are 760,000 children already under their direction, with 109,000 teachers, and the numerous partisans of the system, exerting every nerve to increase this number. And this estimate it will be perceived embraces only those in "connexion" with their society, or established by "its direct agency."

Twenty-three hundred and ninety-nine of these schools, embracing 13,118 teachers and 45,688 scholars, were formed during the last year. And what is no doubt of most consequence to the society, "there have been added to the church of our Lord Jesus Christ," say the authors of the report, "from schools connected with us, not less, probably, than 20,000 teachers and 30,000 scholars." Two thousand six hundred and seven conversions among teachers, and six thousand one hundred and twenty-one among scholars, in about half of their schools, are reported for the present year.

They have "circulated to a great extent" a series of sermons "illustrating and enforcing the principles and duties growing out of the grand object of their association." "Sundry other documents," "prepared with much skill," and "tending to" "rightly influence the public mind, have also been extensively and advantageously distributed, in almost every section of the country." Among these we doubt not, was Dr. Ely's celebrated sermon urging the organization of a *Christian party in politics*, and in which stands recorded his opinion that "in ten years, or twenty at most, the Presbyterians alone would be able to bring half a million of voters into the field, whose MINDS had been FORMED under the influence of Sabbath Schools."

The authors of the Report say in conclusion, that

"the machinery by which these vast foundations, [Sabbath Schools] of public peace and prosperity are laid, is to be prepared and directed by no faint heart and sickly hand." "It requires the energy of the whole church" and it "promises in return to exert a POWER which SHALL BE FELT" "in our remotest neighborhood, and by the highest as well as the humblest of our citizens."

This, no one who has been at all conversant with their course, will doubt for a moment, if they are left unchecked in their career. And we close the present notice of this pamphlet, by proposing to every parent who is disposed at all to reason here, the query which we have in substance several times before presented. Will you seriously talk of the dangers and evils of a religious hierarchy, and still continue your children under such a power and influence?

#### LETTERS TO THE REV. DR. BROWNLEE—NO. XVII.

Rev. and Dear Sir—

I promised in my last to present the remaining instances of "false interpretations of passages of Scripture" given by Universalists. I shall endeavor to be brief for several reasons. First, you seem to regard them as deserving but little attention.—Secondly, the passages which you have adduced cannot be regarded as a specimen of the proofs furnished by Universalists, a majority of them being such as they seldom quote for the purpose of proving their peculiar doctrine. After having disposed of the promise of God to Abraham, you proceed.

"Again, they argue from Ps. xxii, 27. 'All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the earth shall worship before thee.' In this passage there is nothing said respecting a future state—it speaks of the gospel at the period of the millennium."

Whether this passage refers directly to a future state or not is far from being material. If all men, living upon the earth at any future period, shall become true worshippers of God, as this text declares, it affords an indirect, but irresistible argument in favor of Universalism. If God grants so distinguished a blessing to one age, can he without the grossest partiality withhold it eternally from another—from all others? Can we believe that he left the world for thousands of years without a knowledge of himself, and suffered its millions and millions of inhabitants to go down to hell! and yet while he is "the same yesterday, and to-day, and forever," he will render whole generations blessed on earth and everlastingly blessed in heaven! Impossible. But let this text pass. Universalism does not need it.

"Again, they argue from Isa. xxv, 6. 'And in this mountain shall the Lord of hosts make unto all people a feast of fat things' &c. We rejoice that the Lord does invite to the gospel feast, for to this the Prophet refers, and we mourn that men go hungry, rather preferring to starve than eat, though God himself has spread the table."

I would ask you, sir, whether you believe God does invite all people to the gospel feast? None but the elect, I presume you will reply. How then will you justify the Prophet's language? It cannot be done. It is truly amusing to see so staunch a Calvinist as Dr. Brownlee "mourning that men go hungry, rather preferring to starve than eat, though God himself has spread the table." Do the elect prefer to starve rather than eat? It must be those if any, for God surely has spread no table for the reprobates. Either God does invite all men to the gospel feast, or he does not. If he does, then this

fact corroborates what the scriptures clearly and constantly affirm—if he does not, it becomes you to devise some method to fritter away the simple, apparent meaning of the Prophet's declaration.

"Again, Isa. xxxv, 10. 'And the ransomed of the Lord shall return' &c. All men are not the ransomed of the Lord. The whole connexion shows that special blessings are promised to some."

And dare you, Dr. Brownlee, in the face of holy Heaven thus declare that all men are not the ransomed of the Lord! Will you persist in virtually charging the inspired apostles and Jesus Christ himself, with falsehood? Paul assures us with all the solemnity, which the importance of the subject could inspire, that God our Savior, "will have all men to be saved and come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus who gave himself a ransom for ALL to be testified in due time." This single but fair specimen of scripture language, and I cannot summon either scepticism or hardihood enough to disbelieve it.—And I ask you as a scholar—as a man and a Christian—if you can by any means fritter away such expressions so as to make them square with the doctrines of your narrow creed? I care not, whether the passage you quoted from the Prophet has any reference to the ransom of Jesus Christ. That He died a ransom for all men, in the most unlimited sense of that phrase, seems to me a doctrine too plainly taught in the New Testament to be questioned by any Christian on earth.

"Again, Isa. xlv, 23. 'Unto me every knee shall bow, and every tongue shall swear' &c. Paul, from this passage, proved, Rom. xiv, 10, 11, 'That we shall all stand before the judgment seat of Christ; and that 'every one of us shall give an account of himself before God.' What shall be the result of this judgment is not here stated."

The same apostle, from the same passage, proved, Phil. ii, 10, 11, 'That in the name of Jesus every knee should bow, of things in heaven and things in the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.' There are several things in this declaration of the apostle well worthy of your consideration, and the consideration of every honest believer in endless misery.

1. You will observe that every knee of things in heaven, and in the earth, and under the earth, is to bow. This phraseology, by the universal consent of Limitarians so far as I am acquainted, embraces the whole family of man, every individual of the human race. "Things in heaven, earth and under the earth," says Prof. Stuart, (Letters to Dr. Channing, 3d ed. p. 100,) is a common periphrasis of the Hebrew and New Testament writers for the universe." In the opinion of Dr. Macknight, it embraces "good angels of all ranks and denominations"—"the souls of those that are in the state of the dead," together with all those living upon the earth. Dr. A. Clarke thinks it to include all the spirits of just men made perfect, now in a state of blessedness; all human beings still in a state of probation on earth; and all that are in the shades below." Dr. Whitby, as quoted by Macknight, says that by 'things in heaven, and things in the earth and things under the earth, and every tongue,' the apostle means all nations of mankind. But this meaning is thought by many to be too narrow. In its most limited sense the phrase undoubtedly means all men, all human beings, and this is all that I shall now contend for. But

2. The manner in which every knee is to bow, is



particularly described. The allusion in the prophecy of Isaiah, to which Paul most clearly referred, is to an oriental custom of the subject bowing, or prostrating himself before his sovereign, in token of allegiance. But aside from this the apostle declares in express language the manner. It is to be "in the name of Jesus." To do any thing in the name of Jesus, and most of all the acts here mentioned, is to do it with a reference to the mission and authority of Jesus, in the way appointed and required by God, and which renders its performance acceptable to Him. See John xvi, 23, Col. iii, 7.

3. Every tongue shall confess that Jesus Christ is Lord. This is equivalent to the declaration of the Prophet, "every tongue shall swear." That is, every person shall take, or acknowledge his oath of allegiance. Every individual of the human race, shall confess that Jesus Christ is Lord. Lord of whom? Of himself, as well as Lord of all. To confess that he is Lord of others merely is unavailing.—The expression imports that every person shall take his oath of allegiance to Christ. Paul teaches us that, "with the mouth confession is made unto salvation." This confession of course must be sincere, and hearty. It is not a mere profession, that means any thing or nothing. On the contrary it is the sober, deliberate confession of the soul. Now in the view of an all-seeing God, no confession that Jesus Christ is Lord, is available, if it be not made by the Holy Ghost, that is, in accordance with and under the influence of the spirit of God's truth. For Paul says, 1 Cor. xii, 3. "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is Lord, but by the Holy Ghost." Now, dear sir, be at the trouble of comparing these two declarations of the same inspired writer. In one he affirms that every tongue shall confess that Jesus Christ is Lord; in the other, that no one can make this confession but by the Holy Ghost. The conclusion is irresistible that such confession must be candid, honest, heartfelt. Then Universalism is as true as inspiration. And what confirms this opinion is,

4. That this bowing of the knee, and this confession of Jesus Christ as Lord, is to be "to the glory of God the Father." If endless falsehood and hypocrisy, and sin, can be to the glory of God, then perhaps endless misery may be true; but not otherwise. And if the word of inspiration is false, endless misery may be true. I ask you, Dr. Brownlee, to show, by fair argument, that Paul did not in the above passage, teach Universalism, and of course, that the passage from Isaiah is misinterpreted by Universalists. Until this is done, your task is not accomplished. This you will not attempt. The language of the inspired Paul, refuses to be measured by any Limitarian rule. It will not be cut down, it cannot be frittered away. Ingenuity and sophistry play as harmlessly on this great testimony of the Holy Ghost, as the summer breeze and ripple about the rock of Gibraltar. But I must pass on.

"Again: Universalists lay great stress upon Luke iii, 6. "And all flesh shall see the salvation of God." The Doctor therefore examined it very fully." (I quote from the Christian Intelligencer.) Its meaning wholly depends on the word "all." The sacred writers very often use this word in its common acceptation, referring to every kind. Paul, in Rom. xiv, 2, did not intend to say that "one believeth that he may eat ALL THINGS literally,—nor did our Saviour intend to accuse the Jews of tithing "ALL HERBS," all the herbs that ever grew, but all manner of herbs, as it is translated, Luke xi, 42. To insist that the word *all* shall be understood

in an unlimited sense in the above and many other passages, necessarily exposes either a man's honesty or his scholarship to suspicion."

The paragraph above rather surprises me, for it is the first time I ever heard that "Universalists laid great stress on Luke iii, 6." But while I am surprised that you introduce the passage at all, I am still more surprised at the use you wish to make of it. Am I mistaken, sir, or do you desire to convince your hearers that Universalists *always* understand the word *all* in its true, original, unlimited sense? If such be your aim, let me tell you in candor, that it is extremely unjust, and that your acquaintance with Universalist preaching and writing, must be exceedingly limited, to screen you from the charge of deliberate misrepresentation. We know, and have always known, and so far as my acquaintance with Universalism extends, have, without exception, acknowledged that the word *all* is employed in the oracles of divine truth, with various limitations. Of what avail then, is the following assertion? "To insist that the word *all* shall be understood in an unlimited sense in the above and many other passages, necessarily exposes either a man's honesty or his scholarship, to suspicion."

But this is not the greatest of your blunders. In your last lecture, you use language like this. "Its advocates, [the advocates of Universalism] must show that the words *all* and *every*, and *all the world*, are never taken in a limited sense, before they can avail themselves of the use of these phrases to support their fatal errors." I cannot avoid the question, Did Dr. Brownlee make this declaration with the hope of being believed, or did he wish to render himself ridiculous? That a man, making any pretensions to "scholarship," should propose such a rule of criticism, is to me absolutely astonishing. Now if it be just, in reference to the words *all*, *every*, &c., it must be equally so, to every other word. I will offer but one illustration. The whole controversy between Universalists and Limitarians, turns on the meaning of the words *everlasting*, *eternal*, *for ever* and *ever*. Now for your rule. "The advocates of endless misery, must show that the words *everlasting*, *eternal*, *for ever* and *ever*, are never taken in a limited sense, before they can avail themselves of the use of these phrases to support their fatal error." Suppose, sir, I should lay down this rule, and talk largely and learnedly of "the analogy of faith, and the legitimate rules of criticism," and intimate clearly at the same time, that Limitarians always understand these words as strictly unlimited, and thus hint that they must, of course, be destitute of either "honesty or scholarship." Would you, would any man, regard it as either just or decent? The case is your own: be your own judge.

But I am not yet done. You furnished several illustrations of the exceeding folly which Universalists would discover, should they attempt to carry out their principles of interpretation. As they are specimens of wit it might be injustice were I to omit them. You quoted Luke ii, 1. "There went out a decree from Caesar Augustus that *all the world* should be taxed;"—and you asked with peculiar emphasis whether it meant that *Adam and Eve were taxed*? Again, you quoted Rom. xiv, 2. "One believeth that he may eat *all things*; another who is weak eateth herbs," and concluded by saying—"According to the Universalist's system if *all* means *every thing*, one believeth that he may eat houses and cattle, and lands, and stars, and sun, and moon: and finally, that he may eat up himself!"

I have no language, Dr. Brownlee, to express the contempt I feel for such despicable puerilities. Let

me therefore say, they are beneath you, as they are beneath the holy office you sustain, and the sacred desk you occupy. This foolery, of itself, sir, is intolerable in such a place, on such a subject, in any man whom God has blessed with common faculties; but when to this is added, deliberate misrepresentation, or an ignorance, little, if any less culpable, what can I, what ought I to say?

Respectfully yours, &c.

T. J. SAWYER.

Rev. W. C. BROWNLEE, D. D.

#### HUDSON RIVER ASSOCIATION.

This body convened at Eaton's Corners, Duaneburg, on Wednesday and Thursday of last week. Eight or nine ministering brethren were present, and a greater number of delegates than we remember to have ever seen on any previous occasion. Six discourses, besides two Address delivered before the Council together with the Congregation on Wednesday Morning, were listened to by very respectable and attentive audiences, and confident hopes may be entertained that the good seed thus sown fell on good ground and will bring forth fruit.

The minutes of the proceedings may be expected next week. S.

#### LETTERS TO DR. BROWNLEE.

Owing to several causes the completion of these letters has for some time been suspended. Dr. Brownlee however is not forgotten, nor shall he be neglected. Letter 17, will be found in the present No. and it is intended to continue them weekly until their completion, which may be expected with the close of the current vol. S.

#### SOUTH-CAROLINA CONVENTION.

The South Carolina Convention will meet at Bethabara Meeting House, Laurens District, S. C. the 4th Sunday in October ensuing.

[An error occurred in the Lecture of Br. Andrews, on Capital Punishment, published in our last. Third column of the third page, 46th line from top, last clause in the paragraph, should read, "we can hardly come to a wrong conclusion in this important matter."

#### TO CORRESPONDENTS.

We are under more than usual obligation for the kindness of writers in communicating to our columns for a week or two past. We feel encouraged that they thus show a disposition to come up to our aid, and we are more especially gratified in being able to add a new one occasionally to the list.

Br. Spear will accept our thanks for his parcel.—One of the articles is given this week. We only regret that we do not have an opportunity of welcoming him oftener. There is a spirit breathing through his articles, which we are always pleased to meet.

In addition to our last weeks notice, we say again, "Amy" is "thankfully received." May we not look for a continuation of articles from the same source? If the reader enjoys half the pleasure in the perusal of her present article that we have done, we know he will gladly second our wishes.

"J. P." was reluctantly crowded by this number. It will be given next week.

"J. R." will appear in our next.

There are some of our ministering brethren from whom we had promise of aid in the early part of our undertaking, but from some cause we have never yet heard from them in this way, though such an event would give us great pleasure.

#### DIED,

In Cambridgeport, Mass. 29th ult. Mrs Clarinda R. Page, wife of Br. L. R. Page, aged 28 years.

#### RELIGIOUS NOTICES.

Br. S. J. Hiller will preach in Newark next Sunday, (to-morrow,) and in Huntington, L. I. Sunday the 29th.



## A PARTING SONG.

Good night! Good night—and peace be with you—

Peace, that sweetest parting strain;

Soft it falls like dew on blossoms,

Cherishing within our bosoms,

Kinds desires to meet again:

Good night!—Good night.

Good night!—Good night—but not forever;

Hope can see the morning rise:

Many pleasant scenes before us,

As tho' angels hovered o'er us,

Bearing blessings from the skies:

Good night!—Good night.

Good night!—Good night—Oh, softly breathe it:

'Tis a prayer for those we love;

And the God, who guards the sparrow,

Will remember us to-morrow,

From his throne of truth above:

Good night!—Good night.

Ladies Magazine.

## HOPE—AN ALLEGORY.

There is nothing like hope. Dear hope—but before I proceed further, mark me, reader, and I will tell thee a story. Many thousand years ago, before steam-boats, rail-roads, books, cities, or even governments were dreamed of, a creature, curiously formed, sat beneath the shadow of a tree and wept. This strange being was inferior to all others. It wanted the bear's fur, the bird's wing, the lion's ferocious strength, the bee's ceaseless and contented industry, the speed of the deer, the fins of the fish. Nature, which had completed the accommodation of all the rest of creation, seemed to have cast this thing abroad unfinished. It was a timid, naked, defenceless, and unhappy creature—exposed to every sort of inconvenience and danger. The summer's heat poured fiercely on its head. Its limbs were chilled and trembled with the winter's cold. It was hungry, and scarcely knew where to seek for sustenance.—It shrank from the glaring eyes of the beasts of the fields. It longed for something, it knew not what. It remembered its miseries, it felt its destitution. A companion whom it had loved was lying cold and motionless by its side.—Tears rolled down its cheeks, and sobs convulsed its bosom. It yielded itself to despair.

Suddenly a spirit stood by its side, with radiant wings unfolded from his shoulders, and a circle of light beaming around its forehead.

"Mortal," said the stranger, "Jupiter pities thee. Thy lot is a hard one. We, the inhabitants of a better world look down on thee with interest and compassion. In obedience to the high and inscrutable plan of omnipotent wisdom thou art doomed to woe. That under which thou writhest at present is but the commencement of years which will roll over thy devoted head full of gloom and tempests. Disease shall wound thy body and rack it with pangs but these are nothing when compared with the stabs which must be inflicted on thy mind and thy soul. Nor is this awful fate confined to thee alone. Thy children, and thy children's children for thousands and thousands of years must succeed thee in thine agonies. When the vast earth which now spreads around thee an untrodden wilderness, shall be swarmed with beings like thee, even as yonder forest is darkened with innumerable leaves—when wondrous cities shall usurp the place of the cataract, the wood, and the meadow, even then shall the cry of grief and wailing be heard, and the countless myriads shall groan and writhe and weep like thee. Their greatest enemy shall be each other. The spot whereon thou now reclonest shall be wet and crimsoned with blood wasted in dreadful strife, where more wretches shall be struck down in death in an hour than thy imagination can number."

"Oh, heavy misery," said the mortal: why did Jupiter awaken us to scenes so dreadful, and from which even he cannot rescue us?"

"What he can do, or what is best to be done, it is not for thee to know. But whether or not he can end thy woes, he can at least alleviate them, and I am sent to bestow upon thee a precious boon."

"What availeth reward to the unhappy?" said the mortal. "Oh what availeth even life?"

"And when the hunter pursues the fierce wild tiger," said the spirit, "and the beast turns and tears his bosom, is there no virtue in the balm which can heal the lacerated flesh, assuage his quivering pangs, cool his fevered and restless frame, and gently overcome him with a soft and grateful slumber?"

"Nothing like this hast thou with thee," said the mortal; "besides, an thou had'st, I wish it not. Oh, rather let me hasten to the savage embrace of the hungry tiger, that he may tear in pieces an unfortunate wretch, who must ever draw the breath of life in the bitter anguish till death comes fearfully and ends the pain."

"What I offer thee," said the spirit, "is no medicine for the body. But I am prepared to endow thee with a new mental faculty. Many sweet and glorious ones hast thou already.—Many are thy subtle sources of joy, so that nearly all objects minister to thy pleasure.—Behold the stirring of yonder clustering flowers. The wind is breathing among them, and now thou inhalest the floating fragrance which creeps over thee with a delightful consciousness of gratification. Hark! yonder is a strain of aerial music, and tears of rapture are already glistening in thine eyes. When thou art hungry, here is fruit of a sweet taste; when fever riots in thy veins, go lave thy hot forehead in yonder pellucid stream, that falls with a murmur into the rocky basin; and through those two wonderful organs of sight which heaven has placed in thy head, what visions of light and beauty flow in upon thy soul? But hark! I hear again the music of my distant companions, and must quit thy side. Take then thy gift—the blessing which the indulgent father of men and gods bestows upon thee. From this time forth be *hope* in thy bosom."

The mortal was alone. A mountain has melted from his heart. His soul is shining in a light like that which falls from the heavens when the tempest has exhausted its fury, and the clouds are put to flight. He arose. What vigor animated his limbs—what joy thrilled through his nerves—what fire flashed from his eyes!

He looked down upon the body of his friend. Oh, she was beautiful as morning, and had ever been as welcome to his heart. In her absence he had trembled—in her presence he had rejoiced. He would rather that all the stars of heaven had been extinguished than this being torn from him. Her death left his soul in darkness as the wintry groves, when the sun goes down silently, and cloudy night comes on, and the wind whistles among their naked branches.—He had seen her freshness fade away like a flower—her smiling lips grow pale and serious. Drooped over the radiant eyes the veined lids—and the dim glassy fixed orbs were half-seen through the long lashes which were no more to reveal the shaded brilliancy of life and love. Oh, she was dead. He bore her to the stream—he kissed her white cold, unmoving lips, and the closed eyes which trembled no more beneath his ardent touch.—He called aloud—and strangely his voice died away among the quiet forest glades, unanswered but by the dash of the fountain, the gentle wave of branches, or the rustling fall of a leaf. Ago-

ny was in his soul. A moment and his heart would have broken, when the same strain of music which had warned the bright spirit to depart, came to his ears as from a distance, swelling gradually on the breeze, and then dying away is if the invisible choir were floating slowly far off through the long aisles of the forest.—Yes, it was the spirit. He felt the delight, the rapture of hope. Its dictates came up softly in his understanding, and opened new scenes to his contemplation. He thought he beheld her whom he mourned. She was the inhabitant of a better world. She was with the spirit who had visited him, and she said, "Hush, my beloved—hush the transports of grief. We shall meet again in a higher existence. Yield not to thy earthly sufferings, they are the sorrows of a day. I am happy, thou shalt be so too. Check thy weak tears. Go forth into the world.—Thou mayest do good for my sake; and when thy life is at an end, that which thou hast esteemed a dread and a misery, will be a blessing."

He dried his eyes. He laid the sweet statue in the earth. Then as his serene face gazed upon her, a grief broke over it, the irrepressible agony of tortured nature, but it passed away. And where she lay, there rose a mound, green and overgrown with flowers. And he went and sat there, solitary and pensive, but happy. And thus does hope ever soften the harsh features of evil, change agony into bliss, irradiate with a glory the dark passages of existence, and, like a guardian angel, hover over the bleak and rugged path of the unhappy.

---N. Y. Mirror.

## PROSPECTUS

For the 3d vol. of the Messenger, to be published simultaneously at New-York and Philadelphia, under the title of

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

The proposed change in the manner of publication of the Messenger, induces us thus early to present proposals for the Third Volume. No essential change will be made in the course of the paper, unless it may be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of slandered and persecuted denomination of Christians the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

## CONDITIONS.

The "N. Y. Christian Messenger and Philadelphia Universalist," will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, in advance, or \$2 50 if not paid within the first six months. The first No. will appear on the first Saturday in Nov. next.

The publishing office in New-York is at No's. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chestnut-street adjoining the United States Bank.

P. PRICE, Publisher and Proprietor.

**Latest News from three Worlds,** Heaven, Earth, and Hell, as reported at a Four days meeting in Shirley, Mass. in letters to eight Calvinistic Clergymen. By Russell Streeter.—Price 25 cents. Just received at this office.

## P. PRICE, PRINTER,

Nos. 2 and 3 Marble Buildings, Chatham Square, where JOB PRINTING will be neatly executed, on reasonable terms. Orders solicited.